



**THE ABORIGINES
AND YOU**



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Prepared under the authority of the Minister for Territories with the co-operation of the Ministers responsible for aboriginal welfare in the Australian States, for use by the National Aborigines' Day Observance Committee and its Associates in connexion with the celebration of National Aborigines' Day in Australia, 12th July, 1963.

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The Aborigines To-day

WHEN settlement of Australia began in 1788, there were about 300,000 aborigines scattered throughout the continent. They lived in small, more or less self-contained groups, which wandered over the countryside within defined tribal boundaries.

Usually their "walkabouts" were determined by what natural foods could be obtained and the availability of water so that they followed the pattern of the seasons. Their material culture was very simple. Nevertheless, they had developed a complex outlook on life, numbers of ways of expressing themselves in different art forms, and had adapted themselves well to a difficult environment.

Each aboriginal had his place in the tribe clearly defined, individual and group relationships were established by custom, and there was something for everyone to do. Although life in the tribe was sometimes miserable, it was well integrated. Aborigines were concerned with surviving and with meeting their ritual obligations.

There are now about 100,000 aborigines and part-aborigines living in Australia. They range from a few people who are still leading primitive nomadic tribal lives to others who are, for all practical purposes, indistinguishable from the community at large.

Most aborigines and part-aborigines, however, belong neither to the wholly aboriginal way of life nor to the life of the general Australian community. The sanctions and cohesion of the tribe have gone and they face, in some measure, adjustment to a complex and bewildering life.

The State Governments, who are responsible for aborigines living within their own borders, and the Commonwealth Government, which is responsible for aborigines in the Northern Territory only, have agreed on a policy of assimilation for the aboriginal people. Thus, in legislation and in direct practical matters, there is a common viewpoint underlying measures for the advancement and welfare of the aboriginal population.

Legislation varies from State to State but is related to the different situations in each.

The policy of assimilation was first pronounced in 1951 and was re-affirmed at subsequent conferences of Commonwealth and State Ministers responsible for aboriginal welfare. The conferences agreed that the policy of assimilation means that efforts will be directed towards assisting aborigines and part-aborigines to attain the same manner of living as other Australians. They will thus live as members of a single Australian community. They will enjoy the same rights



Tribal aborigines survived in a difficult environment and developed a deep spiritual culture.

and privileges, accept the same responsibilities, observe the same customs, and be influenced by the same beliefs, hopes and loyalties as other Australians.

Assimilation does *not* mean that aborigines will necessarily lose their identity as aborigines or their pride in their aboriginal ancestry. It does not mean, either, that aboriginal language, arts and customs should be allowed to languish. These can and should enrich the whole Australian culture.

Because most aborigines are still in various stages on the way to assimilation, some legislation applicable to them as aborigines is still extant. These special measures taken for aborigines and part-aborigines are regarded as temporary. They are not based on race but are intended to meet the special needs of these people at this time,

to protect them from any ill effects of sudden change, and to assist them to make the transition from one stage to another as easily as possible.

There is, in the Government's view, no acceptable alternative to assimilation. Moreover, assimilation will bring considerable benefits to the aboriginal people without any necessary loss of those things which they now value.

At the 1951 Conference, the Minister for Territories, the Hon. Paul Hasluck, said that he believed the blessings of civilization are worth having. He continued—

For many years past, people have been rather nervous of using phrases about carrying the blessings of civilization to the savage for fear that they might be accused of cant or humbug. The world to-day, however, is coming around again to the idea that inevitable change can be made a change for the better. We recognize now that the noble savage can benefit from measures taken to improve his health and his nutrition, to teach him better cultivation, and to lead him in civilized ways of life. We know that culture is not static but that it either changes or dies. We know that the idea of progress, once so easily derided, has the germ of truth in it. Assimilation does not mean the suppression of the aboriginal culture but rather that, for generation after generation, cultural adjustment will take place. The native people will grow into the society in which, by force of history, they are bound to live.



Above: Life in the tribe was difficult and sometimes miserable.

Opposite: An elder of the Tiwi tribe, Melville Island.



The history of aboriginal administration and of the attitude towards the aboriginal population falls into several fairly clear-cut phases.

For a short period at the beginning of settlement, aborigines were regarded as having full equality before the law with other citizens, and settlers and administrators were motivated by good will for the advancement and benefit of aborigines.

When aborigines did not respond to efforts to change their beliefs and customs, and clashes occurred as the tide of settlement flowed over the land, a second phase developed. Efforts were then made to protect aborigines from the harmful effects of contact. Reservations were set aside for them and legislation that set them apart from the rest of the community was enacted.

The Minister for Territories has described this phase—

During this period, there was a considerable neglect of the aboriginal, due largely to the acceptance of the idea that his inevitable end was to live a low and primitive life until his race died out, and that, by his very nature, his own needs and consequently his rights, were less than those of other people. Our actions during this period were redeemed by acts of kindness and compassion but not by any faith or hope, nor did they offer to the aboriginal of the future any place in life more attractive than that of being the dumb object of pity until he died.

About the turn of the century, this period of protection, of "smoothing the dying pillow" of a race inevitably doomed to extinction, began to give way to the idea that the aborigines need not die out and that there was, indeed, hope that they might live happy and useful lives and find a place in the wider Australian community.

Efforts both by the governments directly involved and by other people of good will who were working towards fulfilment of the ideal of the aboriginal as a full member of society received setbacks during the two world wars. Eventually, however, a clear statement of the policy of assimilation was achieved together with agreement that all concerned should work towards this goal.

Over the years, of course, the aborigines themselves and the overall social situation were changing.

A New Phase

At all times and in most situations there have been people—government officials, missionaries and others—who have worked privately for the welfare and betterment of the aboriginal people. Much of this work has been sporadic and unco-ordinated but, particularly in recent years, it has been growing in volume, diversity and importance.



"Fringe dwellers" discussing some of their problems with a member of a local welfare group.

It is now clearly evident that a new phase in relationships with and work for the aboriginal population has developed. This is one in which the various governments' work is supplemented. Even more important, however, is the fact that the many dedicated groups and individuals involved are able to carry out their work independently of the governments, often in close personal relationship with aborigines, and representing the Australian people rather than a remote official body.

The governments have long recognized that, while legislation and government action can assist assimilation, ultimately the success of the policy will depend on the attitude and work of the whole Australian community. It has been clearly stated that, at the present stage, the most direct challenge comes not to the governments but to the whole of the Australian community.

Many people have taken up the challenge. The governments welcome this widespread enthusiasm and active, constructive work,



Aboriginal children in the tribe . . .



. . . and in the home.

not because this movement relieves them of any of their responsibilities but because the people involved are able to carry out a great deal of work which, because of their nature, governments cannot perform.

The purpose of this booklet is twofold—to describe the sort of work that is being done and to suggest means by which this work can be developed and extended.

Some Problems of Assimilation

It is necessary, however, to examine briefly the present state of development of aborigines throughout Australia and to indicate some of the factors which have in the past militated against assimilation and which still present serious problems to workers in this field.

In the Northern Territory, Western Australia and, to a lesser extent, Queensland and South Australia, there are groups of aborigines who live at considerable distances from other centres of population. A few of them are still nomadic in some degree, some live on government or mission stations and others on cattle stations. Work for the advancement and welfare of these people must lie almost wholly with the governments and the missions; there is little opportunity for work to be done directly by community organizations.

Throughout Australia, on the other hand, there are large numbers of aboriginal or part-aboriginal people who live on the outskirts of towns or cities, sometimes on government stations, sometimes in collections of sub-standard houses, who are the main subject of the efforts of community groups. These types of people make up the greatest part of the aboriginal population in New South Wales and Victoria and exist also in some measure in the other States and the Northern Territory.

These are the people who have previously been described as “fringe dwellers”—people for whom the old way of life has gone and who are often ill-equipped to enter and find a place in the new. Sometimes they retain certain aspects of their aboriginal heritage, such as language and ideas of tribal obligation, but usually the high moral and ethical standards of the tribe have been lost or discarded. They float between two worlds—one which is gone and irrecoverable and one which, for many, seems beyond their reach.

In general, the attitude of these people towards the efforts being made for their advancement and towards the idea and fact of assimilation seems to be a mixture of hope and apathy. They recognize, perhaps more clearly than those who are working for them, that there are some aspects of their aboriginal heritage that are a positive hindrance.

These are deep-seated and psychological. The only important social group to which the fringe dweller belongs consists of people like him. To individuals in the group he has affections, loyalties and obligations. He identifies himself with the group and contributes to its cohesiveness. In general, he is unwilling to break cleanly from it and, indeed, is reluctant to take any step which might tend to separate him from it. No matter how great the wish of one individual (or family) might be to improve his condition and move into the larger community, he is reluctant to jeopardize his status with his old group on the one hand and apprehensive that he might not be accepted by the new group on the other.

The cohesion of the fringe dweller group derives largely from its aboriginal origins. Even people whose aboriginal forbears are in the minority, who have never known tribal life, are strongly influenced by these matters.

Thus, people who no longer have a ritual obligation or a practical need to go on walkabouts still heed urges to move around the countryside. They give up jobs, dissipate their earnings in fares, abandon many of their material possessions, and break the continuity of their children's education.

Similarly, customs such as abandoning a house after a death has occurred in it, sharing possessions with friends and relatives on a quite extravagant scale, failing to save money and provide for the future, adopting primitive standards of hygiene, refraining from competition with others (all having their origin in the requirements of tribal life) persist to retard the assimilation of aborigines.

Although most community workers can do little to influence the factors which tend to keep the aboriginal workers within their groups, they can materially influence the other aspects of the matter—the question of the acceptance of the aborigines by the community at large. (Direct, practical means are indicated elsewhere.)

Even with vast resources, good will and enthusiasm, the task is a difficult one. Professor A. P. Elkin has written—

Most good-hearted enthusiasts are apt to underestimate the very great problems with which we confront aborigines in our desire to give them citizenship. We expect them to adapt themselves to a world that is fundamentally different from their own. Our way of life is based on individualism, on private ownership of property, on money, and on the necessity to be exact and specific in our calculations and dealings; moreover, the behaviour of the family and kin, even though important to the individual, is insignificant when compared with the behaviour required by the State and backed by its laws.

Nevertheless, the matter of assimilating the aborigines is regarded by the governments, by the missions, and by community groups as a social and not a racial one. As has been stated previously, it is not

a problem of how two different races of people can live harmoniously in one area while maintaining a racial separateness, but of how two groups of people can live together, serving and served by the same institutions, with the same rights, privileges, responsibilities and obligations, undistinguished from each other in any significant social or economic particular.

What is Being Done

The great range of activities that are contributing to the advancement of aborigines and assisting in their assimilation can best be illustrated by specific references.

Broadly there are several sorts of organization with widely varying aims.

There are, for example, international bodies such as Rotary, Lions International, Apex, the Save the Children Fund, the Boy Scout and Girl Guide movements and religious organizations such



*Meeting of a welfare committee consisting almost wholly of aborigines.
This committee has built its own community centre.*



Valuable work is done by organizations devoted to community service.

as the Pontifical Mission Aid Societies whose work is given a local application and who, in many respects, work as local committees on local problems.

The Boy Scout movement adheres to the principle that "a Scout is a friend to all and a brother to every other scout no matter to what country, class or creed the other may belong". There have been notable successes in this field. Many aborigines and part-aborigines are Scouts. They belong for the most part to integrated groups, although on reserves some wholly aboriginal groups are functioning. Aboriginal parents are encouraged to join group committees; many of them hold office.

The Save the Children Fund, founded in 1919 to prevent and alleviate suffering among children without regard to race, nation, colour or creed, works at a local level in many places throughout Australia, concentrating particularly on children of pre-school age, preparing them in hygiene and conditioning for study for a smooth transition to primary schooling.



A work centre developed by aborigines for the manufacture of boomerangs and other objects for the tourist trade.



At many government centres aborigines are trained for employment. One community service is to help aborigines find and keep jobs.

Lions International, Rotary, Apex and similar bodies carrying out community service work of all sorts, concentrate for the most part on housing, education and employment. Local clubs are encouraged to look into matters of a local nature concerning aboriginal welfare to see what assistance can be given, either alone or in conjunction with other organizations.

There are national bodies, usually represented in all States, such as the National Aborigines' Day Observance Committee, the Country Women's Association, religious and mission organizations such as the National Missionary Council of Australia, the Y.M.C.A. and the Y.W.C.A.

While often working at a local level, many of these bodies carry out valuable work of co-ordination and organization.

There are large numbers of State bodies, such as O.P.A.L. (the One People Australia League in Queensland), the Aboriginal Scholarship Committee of the Students' Representative Council of Melbourne University, the N.S.W. Aboriginal-Australian Fellowship, the University Society for the Assimilation of Aborigines in Armidale, N.S.W., and the Aborigines' Advancement League of South Australia, to name but a few whose work is directly and solely concerned with aborigines. Other State organizations also doing work for the aboriginal people include the Far West Children's Health Scheme and the Christian Youth Council.

Other organizations can, perhaps, be divided into two main groups. There are those whose members are in direct contact with aboriginal people and who carry out a great deal of on-the-spot work of various kinds. These are probably the most numerous organizations, more closely in touch with aborigines on day-to-day matters, and carrying out a wide range of valuable activities, often in difficult circumstances and with limited resources.

There are other groups, also, whose members have little or no direct contact with aborigines but who provide scholarships and other assistance. Typical of these are the Waterview Group in Sydney whose objective is "to provide a bursary for an aboriginal boy", and the Journalists' Aborigines' Welfare Group who pay hostel fees for aboriginal children studying away from home.

Some Specific Examples

It is not possible, of course, to list and describe the work done by all organizations, but several are described below in considerable detail. This is to illustrate the scope of work being done and achievements of various kinds at various levels; it will, perhaps, also serve to focus attention on what might be achieved by other groups, at other locations, in similar circumstances.



When the school day ends there are opportunities to help aboriginal children—with homework and recreational facilities.

Kempsey Aborigines' Welfare Committee

This local group was formed in 1957 and has two part-aboriginal people as active members. It works in close association with the Aborigines Welfare Board of New South Wales.

The Committee arranged the immunization of aboriginal children against whooping cough and diphtheria. With the assistance of finance from the Board it built five homes at Green Hill, one in South Kempsey, and one in Frederickton; with the money left over a baby clinic was built at Green Hill. Three aboriginal families have been moved into homes in the general residential area: although opposition was fierce at first, these people are now accepted and respected members of the community. The Committee assisted the Australian Christian Youth Council in building a house. They have helped aboriginal people obtain employment.

A recent experiment by the Committee was to arrange a holiday in the city for some 22 aboriginal children. The short-range aim of the project was merely to give the children an enjoyable holiday and a taste of life in average Australian homes; the long-range aim is



to give the children a feeling of ease and confidence in other than aboriginal company and to stimulate a wish in them to live like other Australians.

The Aboriginal Children's Advancement Committee

This is a very small organization which began when several women who had had aboriginal children as holiday guests in their homes decided to form a group. At first there were only nine members.

The Committee has worked actively to provide amenities for aborigines. Parcels of foodstuffs and fresh fruit are made up for aboriginal children in institutions; a washing machine, floor polisher, bed linen, and other items have been provided; financial and other assistance has been given to a blind part-aboriginal boy who is studying in London, and plans are in hand for a hostel to be built to provide selected aboriginal students with facilities to study and a friendly place to stay while furthering their education away from home.

One People Australia League

O.P.A.L. is a relatively large organization in Queensland, which sprang originally from a group in the Women's Christian Temperance Movement. It is carrying out an extensive and vigorous programme in association with other community service organizations and the Native Affairs Department.

It has two major activities which are notable achievements in the field. One is the establishment of a hostel, with accommodation for over 50 people, in the South Brisbane area, in a building provided by the Government. At this hostel, aboriginal people who live in the city or who have come to the city and who are in need of assistance have clean, comfortable accommodation, wholesome meals, comradeship and guidance provided for them, with the aim of enabling them to find a respected place in full community life. The hostel is a staging place for people who need to be helped to find their feet; it is also a valuable meeting ground for aboriginal and other citizens to engage in cultural, social and educational activities.

Another major achievement has been the successful camps held each year in the Christmas holiday period. At these camps, over 100 people—aborigines and other Australians—of all ages gather together, without distinctions of any sort, to enjoy a holiday together. The aboriginal people come from various country areas, notably Cherbourg. At the camps they have a clear demonstration of the friendliness of other Australians, and an indication of some of the benefits of cultural exchange and cultural and social unity.



Some of the children at a holiday camp organized by the One People Australia League.

O.P.A.L. also arranges housing in towns and suburban areas (in some cases building houses); and assists aborigines in their applications for Housing Commission homes, in finding employment, in educating their children; it also arranges concerts, holidays in private homes for children, and provides assistance for the needy. It maintains a close liaison with other groups with similar purposes and has stimulated the formation of other organizations.

Country Women's Association.

The nation-wide work of the Country Women's Association is well known. What is, perhaps, not so well known is the valuable work this organization does, particularly for aboriginal women.

Branches of the C.W.A. have been opened at aboriginal settlements, with a membership that is predominantly aboriginal (notably at Snake Bay, on Melville Island) but, in addition, aboriginal girls and women have been encouraged to join and participate in the work of other groups. Aboriginal delegates have represented their clubs at Group Councils and the Annual General Conference.





A housing project developed by a welfare organization. The carpenters are aborigines.

Cooking and dressmaking demonstrations are held and instructions given in child and maternal welfare and hygiene. In addition, individual groups have established scholarships for aboriginal children.

Children from the Northern Territory are brought to homes in the south for holidays.

The C.W.A., like many other organizations, is concerned with the will of the aboriginal people to help themselves; it is determined, however, that they shall not lack the opportunity or encouragement to do so.

W.A. Native Welfare Council (Inc.)

The W.A. Native Welfare Council was established in 1952. It is largely a co-ordinating body—there are 28 affiliated groups, including committees in country towns, church groups and city organizations. As a body it does not deal with individual cases but concerns itself with general policy matters only.

It took a leading part in the establishment of Allawah Grove as an aboriginal training centre, is actively engaged on improved housing



Aborigines are welcome members of Boy Scouts, Cubs, Girl Guides, and Brownies.

for aborigines, employment and education. At present it is working for the establishment in Perth of a social and community centre for aborigines.

Save the Children Fund

This is an organization, founded in 1919 and working in eighteen countries, which concerns itself with the health and welfare of children. It employs doctors, nurses, teachers, and welfare workers.

In Australia it has given particular attention to aboriginal children. It has opened and operates baby health and pre-school centres at many places.

A most interesting project was undertaken at Armidale, New South Wales, recently in conjunction with the Armidale Assimilation Association and with the help of some 40 students of nine nationalities from an Australian-Asian Student Work Camp. For some two weeks these students, with the help of local aborigines, and in an atmosphere that was marked by co-operation and good will, erected a pre-school centre for the local aboriginal population. In the evenings, discussions and entertainments were arranged, in which the aborigines, the students and local workers participated.

Cherbourg Aboriginal Welfare Club

A most valuable and possibly unique group has been organized by the aboriginal people of Cherbourg Aboriginal Settlement in Queensland for their own benefit. They have built themselves a large community centre at which they present films and other entertainment, they support and assist their own young people seeking employment, and they produce arts and crafts for sale. The enthusiastic and vigorous committee consists almost wholly of aborigines.



Above: With opportunities and friendship, aborigines can grow up as complete members of the community.

Opposite: Asian and Australian students joined in a co-operative effort to build a baby health centre for aborigines at Armidale.



Aboriginal Women's Association

Another similar organization has been formed by the aboriginal women of La Perouse themselves. Their aim is to build a hall to serve as a pre-school kindergarten (which will be staffed and assisted by the Save the Children Fund), and which can also be used as a place where older children can study under supervision after school, as a recreation centre for teenagers, and as a meeting-place for Scouts and Guides.

The Association has brought an aboriginal girl from a country centre, provided accommodation for her, found employment for her, and enrolled her for a business course at a technical college.



Above: Libraries have been established in many centres by organizations assisting the aboriginal people.

Opposite: Aboriginal children at a seaside summer camp.



Marella Mission Farm

A rather unusual venture is the Marella Mission Farm, outside Sydney, where aboriginal children are trained to take their place in the community. The farm is run along the lines of a private home and not an institution.

The farm consists of 30 acres, and milk, cream, eggs, fruit and vegetables are produced for the children. There is a swimming pool.

The farm usually accommodates from 20 to 25 children. Many of them come from broken homes, both in the city and the country. A special bus takes the children to a local public school. They are encouraged to continue schooling beyond the compulsory leaving age, and to be trained in nursing and other occupations.

Journalists' Aborigines' Welfare Group

Members of the staff of the *Sydney Morning Herald*—mainly sub-editors—have for several years contributed a fixed amount weekly to help pay the hostel fees of an aboriginal lad attending high school. It found employment for one of its protégés with the Australian Broadcasting Commission.



Women at Allawah Grove Friends Centre paint pictures on paper bark for sale. This is one of a number of projects to assist aboriginal people to become self-supporting.

The group is now widening its activities. In addition to paying hostel fees for an aboriginal student it is helping to pay the expenses of an aboriginal youth who is studying in England.

National Missionary Council of Australia

Although the National Missionary Council is concerned only partly with aboriginal matters and is not involved directly in local community activities, it takes a keen interest in development and has drawn up a list of suggestions for the guidance of welfare committees in country centres.

This reads, in part—

A Community Effort. There is need for local groups who will devote time and thought to their aboriginal neighbours, initiating discussions as to how good intentions may be directed into practical channels. A register of aborigines might be kept, noting changes of address, for sending literature, notices and information of interest to them. This will give them a sense of self-respect. A community centre, including all sections of the community, might be established where they would be welcome, with boys' and girls' clubs, glee clubs, recreation facilities, tennis clubs, cricket and football matches, Christmas parties and gifts. They should receive invitations to local functions and where hostel accommodation is needed for aboriginal children attending local schools this local committee should co-operate with the government authorities in arranging this.

Education of the Community. Because they are often not accepted socially by their white neighbours, they lack the interest and incentive that play such a large part in the promotion of good behaviour among citizens. The Churches should take the lead in educating public opinion and should press for common justice and a recognition of the fundamental human rights of the aborigines. A vague good will is not enough; a real sharing of our community life is needed with simple good manners, friendship and kindness on the part of all citizens in their relationships with these coloured people.

The Special Contribution which the Churches can make. The Christian religion should be a strong integrating force in the lives of the aborigines. They have been spiritually dispossessed. Old tribal lore has gone and without some faith there is a vacuum. But religion without real friendship will not help them. If they are kept outside the Christian community, religion will be a mockery.

The National Missionary Council points out the need for organizations to work closely at all times with the government authorities.

Reform Organizations

There are several organizations concerned more with directing public attention to apparent legislative and administrative shortcomings in regard to aboriginal matters than working directly as other groups do.

These serve a useful purpose in that they keep the various authorities on their toes and frequently stimulate practical measures. They would be a safeguard against complacency if this were necessary.

The Governments

It should not be overlooked that the government authorities themselves stimulate, encourage and themselves engage in "community effort" of various sorts. These last activities include, for example, holiday camps for aboriginal children, assistance in housing and employment for individual aborigines outside the requirements of the legislation, and so on.

Moreover, many government officers are, in their own time, leading members of welfare organizations. Their service to the aborigines is supererogatory. Similarly, teachers are often leading workers in welfare organizations.

Summing Up

It is evident that there is a great deal of good will towards the aboriginal population by the community at large. It is manifested in a variety of direct and practical ways.

Opportunities for aborigines are developing on an unprecedented scale. It would be safe to say that there are very few, if any, aborigines in Australia to-day who cannot find a sympathetic ear to their problems, and friendly people willing and anxious to help them in many ways.



Even elderly aborigines, whose lives are rooted in the past, can find a useful and satisfying place in the community.







Lillian Holt, a part-aboriginal typist, who works for the Australian Broadcasting Commission.

There is a danger, however. More than anything else, the aborigines need to be stimulated to help themselves. People working with aborigines will often need to exercise nice judgment in deciding how far some sorts of help should go. Charity can solve no social problems and charity alone is always hollow.

What You Can Do

Every Australian, no matter where he lives, what he does, or what he earns, can do something to assist aborigines.

Those who come into personal contact with them can offer them friendship and a helping hand if they need it; guide them in their personal and social problems; encourage them to join in social, sporting, and other activities; assist them with the education of their children;

help them to get and keep jobs; show them how to budget their income; influence the attitude of other Australians towards them; encourage a pride in their aboriginal ancestry; make them feel welcome in the community where they belong.

Others who do not live close to aborigines can join or form organizations to assist in the many ways indicated earlier in this booklet, such as taking aboriginal children over holiday periods, assisting aboriginal students, and providing amenities.

Those who wish to help and wish to have some guidance on what organization they might join or what they might do should write to the National Aborigines' Day Observance Committee at one of the following addresses:—

Mrs. L. H. Cocks,
73 Dunmore Street,
Bexley, N.S.W.

The Rev. W. T. Phillips,
183 Abbotsleigh Street,
Holland Park, Qld.

Mr. G. G. Pritchard,
Old Eltham Road and Becket Court,
Lower Plenty, Vic.

Pastor L. J. Samuels,
66 Pirie Street,
Adelaide, S.A.

W.A. Native Welfare Council,
(Mrs. E. Goodsir),
G.P.O. Box S1562,
Perth, W.A.

The Rev. A. W. Gilbertson,
44 Brisbane Street,
Launceston, Tas.

Everyone can learn more about the Australian aborigines, understand them and their difficulties, and contribute in some measure to the realization of a new way of life for them.



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